Volume LXIII CHICAGO, SEPTEMBER 9, 1909 Number 24

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Thought

O messenger, art thou the king or I?
Thou dalliest outside the palace gate
Till on thine idle armor lie the late
And heavy dews. The morn's bright scornful eye
Reminds thee; then, in subtle mockery,
Thou smilest at the window where I wait
Who bade thee ride for life. In empty state
My days go on, while false hours prophesy
Thy quick return; at last in sad despair,
I cease to bid thee, leave thee free as air;
When lo, thou stand'st before me glad and fleet,
And lay'st undreamed of treasures at my feet.
Ah, messenger, thy royal blood to buy
I am too poor. Thou art the king, not I.

—*Helen Hunt Jackson.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXIII. THURSDAY, SEPTEMBER 9, 1909. NUMBER 28.

The rule of right, the symmetries of character, the requirements of perfection, are no provincialisms of this planet; they are known among the stars: they reign beyond Orion and the southern cross: they are wherever the universal spirit is; and no subject mind, though it fly on one track forever, can escape beyond their bounds.

—*James Martineau.*

At last Chicago has a theater to which babies are welcome. Ample provisions are made for nursery retiring rooms where the weary children may be withdrawn for sleep or play as the case may be. This is wise and right; it offers not only a chance for the baby-bound mothers, but for the family recreation. When will our churches be as wise and mothers be permitted by custom and habit to do the kindest and wisest thing mothers can do for their children—take them to the place of worship and habituate them to the ministrations of hymn, prayer and sermon?

Now there is the promise of a great opera house for Chicago north of the river. Speed the plan. Anything that will help break down the superstition of the loop district in Chicago is to be encouraged. Why should the awful congestion of a few blocks at the center of the city be further encouraged, simply because a poorly organized triple system of urban transportation has allowed a switch yard to be made of the heart of the city? Chicago can grow northward as far as Waukegan, westward as far as the Mississippi River, southward as far as Kankakee and beyond. Why should the purely arbitrary limits of so-called successful business be so emphasized by the cupidity of railroad companies and the ingenuity of real estate men?

Rev. E. C. Milner, a careful student of the temperance problem, calls attention in a recent number of the *Chicago Tribune* to the number of New York children who go to the public schools under the influence of liquor. He quotes the *London Lancet* to the effect that in large areas of Europe children under eight years of age are frequently given alcoholic liquors to drink, that thirty-two per cent of the boys and girls of Vienna drink beer, that there are two million child drinkers in England and Wales, and that many of the mothers in the section of Chicago where the mortality of infants is greatest feed their children beer. These ghastly figures will remain until the well established scientific fact finds lodgment in common intelligence, that alcohol, first, last and all the time is an intruder in the human organism, that in all its forms it is bad and in most of its forms it is nasty besides. The distillers and the brewers as well as the saloons that deal in their output must be put out of business. They have no place in the clean life of of a civilized people.

A pathetic interest will gather round the prison congress that is to meet in Washington in the autumn of 1910 owing to the fact of the death of its esteemed president, the great American philanthropist, Dr. Samuel J. Barrows. The International Prison Commission held a meeting in Paris on the 12th and 13th ultimo and chose Charles R. Henderson, of the Chicago University, as president to fill the vacancy caused by the lamented loss. Dr. Henderson is a man eminently qualified for the position. His devotion to the problems of criminology reveals a heart as true as it does an intellect clear and a conscience sensitive. The *Survey* for August 7 gives some interesting facts concerning Dr. Henderson's service in this direction and a portrait which those who have known his work but not his face will be glad to see. Dr. Henderson is the author of an introduction to "The Study of Dependents, Defectives and Delinquents"; also a work on "Modern Prison Systems," besides various valuable reports and monograms concerning problems on these lines.

UNITY has often called attention to the interesting reading matter published by the departments at Washington. Bulletin No. 655, of the Agricultural Department, just at hand, gives some interesting facts about milk. Here are some of them:

One-sixth of the total food of the average family is furnished by milk and its products.

The goat in the hill and mountain districts in Europe, the buffalo in India, the llama in South America, the camel in desert countries, the mare on the steppes of Russia and Central Asia, the reindeer in the Arctic regions, the sheep in many European sections, perform to a degree the offices which the cow discharges in North America.

Thirteen per cent of good, unadulterated milk represents solids; the remainder is water.

Milk is notably the abiding place of germs. Typhoid, diphtheria, scarlet fever and tuberculosis often find their transportation in milk, hence the importance of cleanliness.

Further valuable information in detail is found in "Farmers Bulletin No. 363," entitled "The Use of Milk as Food." Bulletin No. 648 from the same department is concerned with "Our Timber Supply," from which we condense the following items:

The original forests of the United States, which in quantity and variety exceeded those of any other part of the world, have been, by cutting, clearing, and firing, reduced to 300,000,000 acres.

About one-fifth of the standing timber in the country is now held by the government in national forests, reservations, parks, etc., representing 100,000,000 acres.

The value of the forest products in the United States in 1907 was approximately $1,280,000,000.00.

We are cutting our forests three times as fast as they are growing. The per capita of wood used in the United States is 250 cubic feet. Germany uses only thirty-seven cubic feet per capita, and France but twenty-five.

Document No. 81 of the Senate publications of the sixty-first Congress is a significant one. It is an article which first appeared in the *North American Review,* from the pen of Irving Winslow, on the conditions and the future of the Philippines. It was presented to the Senate by Senator Stone and ordered to be printed. This eight-page government document (which can be obtained for the asking) tells some serious, plain truths concerning the sad fall of the United States from the high vantage ground of Democracy. The closing paragraph appended below will indicate the temper of the article. Nothing is more patent than the fact that the average politician is "tired" of the Philippine question. Perhaps the average voter flatters himself that the question is practically closed or is in the process of closing. The Republican party, shutting its eyes to any distressing facts that may present themselves, assumes that what has been done had to be done, and that the Philippine problems of the future can best be solved by refusing to discuss or even to recognize them. The methods of social and political evolution are not so automatic. Two wrongs do not make a right, and every wrong must sooner or later be righted, and it is the part of the wise man to make history in such righting. Repentance, confession, reform represent the spiritual sequence in the upward life of a nation as well as of the individual. We hope many of our readers will send for the above document, read, consider, and act on its suggestions.

The handwriting on the wall, as the Anti-Imperialists read it ten years ago, has been fulfilled, according to their interpretation. The growth of foreign imperialism has coincided with the militarism, centralization, and arbitrary assumption of executive power at home, against which protest is at last arising all over the land. It is not too late to destroy the evil at its roots, to do justice to a long-suffering people, and to vindicate the authority of the principles of the Declaration of Independence and of the Constitution of the United States.

The "Illinois Manufacturers Association" is the name of a combination of garment makers who are now banding themselves together for the purpose of breaking down the so-called ten-hour law passed by the last state legislature of Illinois, which prohibits the employment of women for more than ten hours a day. It is a sad commentary on our civilization that the most unrighteous industries are those related to the clothing of the world. Clothes are the most distinguishing outward evidence of our civilization, but the sweat-shop iniquities have thus far evaded most of the attempts at amelioration. The same association of clothes-makers is planning a model manufacturing city, where all the great manufacturers will combine under ideal conditions. This is splendid, but when we read that these clothiers propose to combine that they may more effectually resist legislation, the scheme becomes devilish. We cannot believe that this determination to fight the ten-hour law is as nearly unanimous as the papers report. We would suggest that the friends of woman should see to it that each of these chivalric manufacturers should be furnished with a copy of W. I. Thomas' on "Woman and the Occupations" in the September number of the *American Magazine.* Says Professor Thomas:

Just here transpires one of the saddest chapters in human history. The machine which man invented to relieve him of labor and to produce value more rapidly has led to the factory system of industry, and the women and children are forced to follow the work to the factory. The machine is a wonderful expression of man's ingenuity, of his effort to create an artificial workman, to whom no wages have to be paid, but it falls just short of human intelligence. It has no discriminative judgment, no control of the work as a whole. It can only finish the work handed out to it, but it does this with superhuman energy. The manufacturer has, then, to purchase enough intelligence to supplement the machine, and he secures as low a grade of this as the nature of the machine will permit. The child, the immigrant and the woman are frequently adequate to furnish that oversight and pudgment frequently adequate to furnish that oversight and judgment more ignorant and necessitous the human being the more the profit to the industry. But now comes the ironical and pitiful part. The machine which was invented to save human energy, and which is so great a boon when the individual controls it, is a terrible thing when it controls the individual. Power-driven, it has almost no limit to its speed, and no limit whatever to its endurance, and it has no nerves. When, therefore, under the pressure of business competition the machine is speeded up and the girl operating it is speeded up to its pace, we have finally a situation in which the machine destroys the worker.

Triumph Over Difficulties

Lloyd Garrison Wheeler was the son of a slave who had won his liberty by flight, established a citizenship in Ohio, was an active operator in the underground railroad system that carried passengers from Slave-land, south of the Ohio, to Liberty-land north of the St. Lawrence. The little boy Lloyd was brought to Chicago when but eleven years of age and hustled for himself as such boys must. He had little or no schooling, "not more than ninety days, perhaps, in all his life," said a friend who knew him well. His first step upward was to the position of postman, and he is remembered on the Oakwood Boulevard route as the letter carrier who was always reading as he walked. Meanwhile he was studying law. He was the first colored man admitted to the Chicago bar. He helped organize the first colored regiment of militia and became its Major.

During the early struggling years of All Souls Church, when friends were few and every man counted, he identified himself with its interests, and became the tireless lieutenant of its pastor. For four years he was the secretary of the church, for eight years he was manager of the philosophy section, and one of its most diligent students, as they worked with Darwin, John Fiske, Powell's "Heredity from God," and similar works. Thousands of those who came and went to and from the little church on the corner

in those years, will remember the glad welcome received at the door from the head usher. At this time he organized and led the Prudence Crandall Club, a company of educated colored men and women, who pursued high studies. He helped establish the Provident Hospital, of which he was president for some time. He organized and was secretary of the Evolution Club, in which many of the leading scientific men of the city were actively interested. He was the early promoter and first secretary of the Unity Publishing Company, to whose existence this paper owes its perpetuation.

These few hints of a very active life show that Mr. Wheeler was a reconciling member of society, a connecting link between orthodox and heterodox, rich and poor, black and white; and those who believed that religion must be expressed in terms of a brotherhood that includes all colors and creeds found in Mr. Wheeler a case in point, an illustration to prove the argument. He found for himself and his family a congenial church home in a society of white members.

It was fitting that a man thus trained should at last find his place beside a Booker T. Washington, and for the last six years of his life he was the trusted financial agent of the school at Tuskegee. It was fitting when the day's work was done and the ledger of life closed, that the perishable should be brought home to Chicago and that his old friends and fellow-workers, gathering about the casket might take note of his high triumphs, and so take heart and recommit themselves to the unfinished task. It was fitting also that his old pastor and friend should leave his vacation haunts long enough to say something like this and more to those who remain, of him who has departed.

The readers of UNITY will not begrudge the time or space given to this one more memorial word for the splendid lives noted in three successive issues, each so different yet all so akin, varying texts but one sermon, and that is liberality, loyalty, and the preeminence of the spirit, the dominance of soul.

The Household Fairy.

Have you heard of the household fairy sweet,
Who keeps the home so bright and neat?
Who enters the rooms of boys and girls,
And finds lost marbles or smooths out curls?
Who mends the rent in a girlie's frock,—
Or darns the hole in a Tomboy's sock?
If you don't believe it is true, I say
You may search and find her this very day,
In your home.

You must not look for a maiden fair,
With starry eyes and golden hair;
Her hair may be threaded with silver gray
But one glance of her eyes drives care away.
And the touch of her hand is so soft and light
When it smooths out a place for your head at night.
If you know of some one just like this,
My household fairy you cannot miss,—
It's "Mother."

—*Alice B. Huling.*

THE PULPIT

The Monument of the Reformation—An Object Lesson: Or Calvin, Christian Socialist

By L. Ferrière.

This year is the fourth century of the birth of Calvin, and the three hundred and fifteenth anniversary of the foundation of his college. Geneva of the Reformation is preparing to commemorate its origin from the 2nd to the 10th of July. On that occasion the first stone of the monument of the Reformation will be laid. The site chosen, after protracted and heated discussion, is in a place called the *"Promenade des Bastions"* in the side of, and at the bottom of the street of the *Croix Rouge,* at the foot of the old town, and facing the University buildings.

That one, out of seventy-one models exhibited last autumn at Geneva, which seemed to agree best with the conditions, shows a wall, and in front of that wall, four men standing in a line looking straight to the front. They stand in an attitude of rest, with backs turned to the wall of the city which they are defending. It might be passed without attention, for there is nothing that strikes one at first sight, but whoever stops will be struck with wonder, almost with fear, a respectful fear, for although motionless, there is something awe-inspiring in the "motionless gesture" of these four men, who look to the front, and who seem to have sprung out of darkness to march to futurity. They are dumb, but one surmises that they will shortly seize the sword of speech. They are four witnesses, they are four men mighty through the spirit which no power of this world can ever rival. These four unnamed men thus standing side by side, are Farel, Calvin, Knox and Theodore de Beza. These men have nothing of mystic inspiration in their attitude, for their will is wholly concentrated on social action, and in them is incarnated the political genius of the thinker who creates, and of the metaphysician who fashions society.

Rumor has it that this model is to be modified in its details. As it now stands it represents the Reformation too much as something motionless and congealed; it is too hieratic, whilst all reformation is, as its very name implies, a march forward. But whether its hieratic character be conserved, or the progressive attitude of the reformer be accentuated, the general idea will none the less remain, and that idea is both religious and social; it is the irresistible force of individual conscience, both moral and religious, on the political field.

It was wise also to choose for laying the foundation stone, the central day of the solemn national ceremonies. So doing will give a real meaning to an anniversary, both religious and scientific, which we are about to celebrate.

The very conditions of the competition were intended less for the raising of the monument to a man than to an idea, but at the same time a monument whose commemorative value will be drawn from history and which will not be merely emblematic, in fact a popular document accessible to all, which will be an object lesson for Genevese as well as strangers.

We wish, therefore, clearly to indicate that of which this monument should remind our youth and future generations. This is, to be frank, the power of a

theocratic thought, of a belief in God Almighty acting on society, not merely by a general influence, but by the very laws that this society gives itself. It is, then, the might of this idea that the delegates of the reformed protestants will come to salute. The representative of our academic institutions will have to recognize, whether they like it or not, its creative force, for it was Calvin who founded scientific teaching at Geneva, and all that our town has since produced not only in the way of divines, but also of jurists, men of science, and, I may add, statesmen, is due to him.

Let us not be frightened by words, and first of all let us define them. The theocracy of Calvin is not the Catholic theocracy; on the contrary it is the negation thereof.

To the Catholic, and that from the very beginning of the Church, theocracy meant the supremacy of religious authority over civil society. The Church has always taken utmost care to preserve the clearest distinction, and to raise the most insuperable barriers between the civic community and the religious community itself. To Calvin, on the contrary, the political and religious community was but one: God speaks directly to the political community without intermediate agents, and the constitution of the State forms the expression of the absolute sovereignty of God. Hence there never was a Church distinct from the State in the City of the Reformation. Geneva was, from the time of the Reformation, and for about two and a half centuries after, a State-Church, or, if you prefer, a Church-State, provided it be understood that the word State is the substantive and the word Church is but qualificative.

This theocracy can therefore be considered as a lay theocracy, for on reflection it will be seen that these ideas are by no means incompatible. What is more, this lay theocracy is already up to a certain point democratic, for it is the whole people assembled in general council that proclaims the absolute sovereignty of God, as the foundation of its constitution.

A few dates and facts are perhaps necessary to illustrate this state of affairs, so different from all that the history of Christianity had hitherto witnessed. On the 21st of May, 1536, or but a few weeks before the day on which Farel called upon the young traveler Calvin to help him in his work, the citizens of Geneva assembled in council had accepted the Reformation. In 1538 Calvin drafts a confession of faith which is accepted by the council of the C. C. Opposition was raised by a part of the population, not necessarily against the confession of faith itself, but because the General Council, that is the People sovereign, had not been convened to vote on it.

Between 1541 and 1545, Calvin drafts the sumptuary laws, and also the ecclesiastical ordinances. These laws are submitted to the vote of the General Council and, notwithstanding the opposition of the libertines, are accepted by the People sovereign. Thus one sees it is the people as a nation that gives itself laws, that accepts them officially as the laws of God, prescribed by God himself, without submission to any religious authority whatsoever save that of the national conscience. In fact, though this is generally forgotten, the action of Calvin was preëminently that of a prophet who advises, who recalls to the conscience of the nation taken as a whole and to the official conscience of the Magistracy, what the Almighty expects of his people. That state of affairs was evidently not peculiar to Geneva. In every country that has accepted protestantism, the Sovereign is the head of the Church, but nowhere was the coalescence between State and Church so complete as in Geneva. This arises not only from the fact that, at Geneva, it is the people itself that is the Sovereign, but also and especially from the religious conception peculiar to Calvin, essentially lay and civilian.

There were many churchmen, a clerical body, but the clergymen did not, either individually or cellectively, properly speaking, constitute an official authority. Their authority was purely moral, like that of the prophets of Israel; but, like prophets, they felt that they had a mission that was national and even political, for it is to the State that they speak. They act, therefore, as advisers to the State with no warrant save that of their own free inspiration. They in no wise seek to impose upon the State a socalled will of the Church, but having heard in their own conscience the voice of the national Conscience, they proclaim those things of which the national conscience ought to be aware.

This monument, then, is to remind us of the theocracy according to Calvin. Now the question arises: What is for us the profound lesson of this theocratic ideal?

We must not allow ourselves to be disconcerted by the form given by Calvin to this ideal, but must consider its meaning. The form is theological, or, to enlarge its definition, metaphysical. It constitutes a dogma. For Calvin it was a social dogma, what A. Fouillee calls an "idea force," formulated as the fundamental law of society and the basis of the State. There is nothing here, it is true, that is especially Calvinistic. From all times a commonwealth established on right has had for its foundation a metaphysical idea and almost always a religious dogma. It is but lately that we commence to perceive another social basis, less abstract and more scientific. The peculiar characteristic of the work of Calvin was not the fact of a dogma, but the absolutely special nature of his dogma, namely the absolute sovereignty over the social conscience, of the God revealed to us in the Bible.

Today the reign of dogma is over, in principle at least, in the modern world. Of Geneva, especially, it can be said as truly that there are no Calvinistic theologians left there as that the State is not founded on a religious dogma and that there are no sumptuary laws.

But though there be no more Calvinists at Geneva, and though elsewhere Calvinism does not exist but as the credo of little churches ever less open to modern thought and daily more superfluous, yet there is something more than Calvinism in the heritage left by Calvin; there is still what may be called the Calvinian idea.

What is the essence of the Calvinian idea? Can one find it disclosed textually in the conscient and expressed thought of Calvin himself? Certainly not, for Calvin was only able to think in and through the dogma, but in his work taken as a whole, it discloses itself so clearly that the most careless inquirer cannot help being struck by it, and it is this: The moral conscience, a psychical function through which we conceive moral obligation and acquire the sense of personal responsibility, is not merely a consciousness of an individual nature whose effect is to make the law of a given environment appear to us as duty, but it may also become a social organizing principle and the foundation of a state, by teaching us to judge the environment itself, and to consciously conform it to

an ever-growing human ideal through the endeavor to formulate this collective conscience into the laws of the State. Considered as a social principle, this sentiment of the absolute is called the sense of *social justice*. That is the social idea of Calvin divested of its theological garment. Calvin called it "the absolute sovereignty of God over a nation," but to us who speak the language of sociology it appears to enlarge Kant's term as the absolute sovereignty of the "categorical social imperative." It remains an absolute, but whereas in theology the absolute is the contrary of life, in morals, on the other hand, it is a stimulant to it. Logically, the metaphysical absolutism of Calvin should have operated as a principle of death, as a doctrine of fatalism; we know it has done the opposite and has been a source of moral energy and a civilizing agent of the greatest value. The result is due to the moral absolute being contained in the metaphysical absolute as the germ is in the kernel. The kernel has gone to dust, the germ is living. Calvinism so far as it is political theology is a thing of the past. The Calvinian idea may very well be in the future, as it has been in the past, living and even most powerful, especially when clearly disencumbered of the whole system of metaphysical abstractions in the midst of which it was born.

Christianity is now-a-days recognized, not by its dogmas, but by facts, by the life led, and hence the word "theocracy" has nothing left in it now to scare even the most easily alarmed free thinker, if only this free thinker will remain faithful to the scientific spirit, and be a disinterested observer of psychological phenomena that are social as well as individual.

What should a Christian community or a Christian State be today? It should be first a lay and democratic Commonwealth, as was in principle the theocracy at Geneva in the time of Calvin, but instead of being based on a dogma, that of the absolute sovereignty of God, it should be based on a fact, the fact of social justice. It would still be a theocracy—one must have the courage to name things by their names—but that theocracy would live no more on abstractions, it would be realized in social facts. What would the facts be? They would be a system of measures of an economic order, to the end of regulating in an equitable spirit, that is, as near as possible to common logic, the production, the distribution, and the consumption of wealth.

Thus the political theology of Calvin, when once one has seen through its spirit and its reasons for being, becomes simply a question of political and social economy, and the principle which will be employed to resolve it, will be that of obligatory mutual aid, which is a literal translation of the dogma of the absolute sovereignty of a God who is holy, just and good. All modern thought is indeed but a transposition into scientific terms of the metaphysics of Calvin: Predestination, now-a-days, is called determinism; "God's own appointed" has become Natural Selection; and in the social sphere, obedience to a heavenly absolute monarch, a profound and sublime prophecy, is accomplished by the fact of the obedience of the individual to a social law. This law will realize solidarity, and will work efficaciously to the moral unity of humanity. Is this modern application of the Calvinian theocracy as unlikely as one thinks? One would be quite mistaken who should think of relegating Calvin to the past, and were we to consider as a tomb this monument which we are raising to his idea, the future might well give the lie to this glorious funeral. Cast but a glance in the direction in which we are going and you will see that whereas the Roman theocratic ideal is on the wane, that of Calvin is rising on the horizon, because that which he bequeathed to humanity is a method, a forward movement towards an economic organization based upon true right, not an abstract notion of right, but the idea of right accomplished by justice and filled with its spirit as the sail is by the wind. In opposition to the Catholic idea which contemplates only the salvation of individuals on the other side of the grave, and which confers on a religious society called the Church, the right and the power to govern the social society with the object of ensuring the salvation of the individual, Calvin first of all conceived as a principle and as a power of social salvation the idea of the Kingdom of God. Thus he is the father of that which is now called Christian Socialism, or, more exactly, to put aside all idea of a church, the father of a social, lay and democratic Christianity, as political in that sense as it is above all economic.

I believe, therefore, that were he to return today, he would not recognize his successors and true friends among those who profess, more timidly than unblushingly, his theology, but would seek them among those who are craving for social justice, even among socialists, collectivists, most hostile to all religion. Alas, Calvin has long appeared odious and has possessed but a waning popularity. The reason is that he is always thought of as a churchman, which he was not, but when one bears in mind that he was a statesman, by nature and by genius a statesman, he, on the contrary, reveals himself as admirable and becomes almost sympathetic.

To be able to appreciate the comprehensive power of this statesman, a little wider consideration is necessary. It is useless to deceive oneself, the future belongs to theocracies. In uttering that word one must henceforth get rid of all purely theoretical ideas concerning religion. A theocracy considered from a psychological point of view is nothing but a society founded on a sentiment. Thus, instead of considering a theocracy as a society governed by a religion, one must reverse the proposition and acknowledge that every society constituted by a joint sentiment is a theocracy, and that a God, whosoever he may be, is but the name by which we personify a personal or a collective emotion.

Now, if there is one thing that is obvious, it is that the modern man becomes daily less and less competent to appreciate the old Roman distinction between sentiment and reason, between might and right. Indeed, was it not said quite recently, by Mr. Faguet, that all reasoning is but the "adaptation of an estimate of value (*un jugement de valeur*) to a predetermined conclusion"? Is this psychologically correct witticism of a clever man less true in politics or even in political economy? On the contrary, we are evidently drifting rapidly to a period when new theocracies will replace the reign of abstract right. We shall witness, with a change in its form, the revival of a very old thing, the assertion of the ego in its unity of will, and that whether this revelation of power be a noble and really human sentiment, or merely a brutal inclination, it will still be possible to personify that sentiment and to make gods thereof, or to speak merely of forces, to raise altars to these gods or to merely verify them in laboratories, and to use them as machines in social dynamics; all this is of absolutely secondary importance and depends merely on the greater or lesser scientific

disposition of individuals or races. That which is important is that humanity shows itself more and more a vast organism governed by forces, where right is no more than the conscient and well-considered expression of might.

Now, the idea which we have just defined as being the essence of the Calvinian thought, that is the fact that every man carries in himself, whether he is aware of it or not, a feeling of personal responsibility for justice, that sentiment just as much as any other constitutes a force, even if that force does not yet operate through him effectively, or he has not yet attained (and there are few that have) to the apprehension of it as a social principle. Is it the only one that modern man, confusing it with its theological covering, should disown and consider as a thing of the past and only historical? Is it not, on the contrary, the one for which is reserved the most certain, although perhaps a still distant, future?

If that force is still veiled, or at least in the social domain incomplete and disfigured, it is Christians, especially protestant Christians, those who claim the word which is the Spirit and Life, who themselves hide it from the eyes of the world. They may have faith in it, perhaps, but they are incapable of conceiving it without all that religious machinery which we call creeds, churches, chapels, divers associations for religious works and other means for salvation. Always the end subordinate to the means, always the idea that the latter must be established before the former can be attained. Will the disciples of Christ ever be able to understand that "the body is more than raiment," or will it be necessary for the convulsions of a society founded by selfishness and on selfishness to reduce to rags all those comfortable garments which to our eyes are so essential but to those of Christ so devoid of sense? Perhaps, indeed, that is the only way left open for us to be brought face to face with that spiritual power of which we do not yet know either the range or the social significance, and then only shall we be in a position to lay hold of it in a hand-to-hand struggle more desperate than that of Jacob with the Angel, or else to wither in our institutions for individual salvation and in our divers religious organization of "dead works."

To those even a little familiar with the Bible, the prophecy of this Power, still hidden in the bowels of humanity, bursts forth with a brightness that only the theologians have been able to disfigure.

Calvin was individually a disciple of Christ, one of those who had personal experience of that mystical and humanitarian power, which Christ calls "Our Father who art in heaven," an experience which he also, to mark its individual and intimate character, describes by these words: "Thy father who seeth in secret."

One may affirm without fear that any serious historian will deny it, that in the soul of Calvin that mystical power was the spring of his religious and moral life, for the fire that burned within him without consuming him was too ardent for any sincere eye even at a distance of four centuries to ignore, perhaps it is precisely, thanks to the remoteness of the time, light is thrown on the hidden.

But Calvin did something with this mystic power. He was a social organizer of the first class, a prophet, a Messianist. His doctrine was that of Messianism. I make use of a word lately inscribed on the flag of the French social christianism. We hail this word with joy; it means more than one would think. Calvin, enlightened by his experimental knowledge of the Bible, knew how to discern amongst all the forces that clash in the soul of humanity which was the supreme power, the central one, the brightest although the least easily seen and the most difficult to grasp, the radium of the psychical world, the one who is able to save the whole of society, by becoming what the prophets invoked under the name of Jehovah, the living and true God; and he dared to assert that for it a constitutional and organizing principle which can express itself by laws, usages and customs consistent with Justice. This is social salvation, it is that which will enable every indivdual, if he wishes it, to become a complete and harmonious whole, conscious of his liberty and freed from all exterior pressure, dogmas, traditions or prejudices that weigh on his brain and impede its development.

Utopia! some may say, but it is at least a thing worth trying, and a chance worth taking, provided the stake be not merely a part of our being but the whole of it. Let us have confidence, it will come to pass. How? By what means? What do we know thereof? God reigns! or, in modern phrase, Nature has its "secrets of power." Wherever there are human beings who are awakening to the consciousness of their high responsibilities as such with respect to the destinies of humanity, a consciousness superior to and taking precedence of all social, professional or derivative obligations, those beings are the agents of nature in its highest manifestation and, consciously or unconsciously, they coöperate toward the advent of a new society founded, no longer on mere abstract and formal right, but on right defined by its real and living content, on a sentiment, on a creed, the creed of the sovereignty of Justice.

Today our notion of right, an heritage from ancient Rome individualized during the French Revolution in the declaration of the "Rights of Man," discloses itself as a cracked dike, undermined, incapable of resisting the tide of force, but if right is fulfilled and achieved in the notion of social Justice, a new power will arise, stronger and more vital than all those that evolve from the lower regions of the soul.

Thus, when the kingdom of God is understood not as a mere diffuse psychical influence, or as a sentiment capable only of acting on individual consciences, but above all as a system of organizing facts in a community, we are in the presence of the Calvinian idea, and so may hail Calvin as the father of modern Christian socialism. If the monument of the reformation, which we have referred to, is raised, not to his personality, however great that may have been in history, but to his idea, that monument will not be for us merely the glorification of our past because it is past, which would be after all a lie; it will be, on the contrary, as has been well said, an "object lesson" calculated to promote the meditations of all those, wherever they may be, who care to seek in the past the secrets of the future.

When the hour of trouble comes to the mind or the body, and when the hour of death comes, that comes to high and low, then it is na what we hae dune for oursells, but what we hae dune for others, that we think on maist pleasantly.—*Sir Walter Scott.*

Brother, thou hast possibility in thee for much: the possibility of writing on the eternal skies the record of a heroic life.—*Carlyle.*

Tongue-tied Biblical Scholarship

Among our liberal religious people today, there are parents and Sunday-school teachers who sorrowfully exclaim: "Biblical criticism has tied my tongue. I do not know what to do about miracles, and so much in the gospel-page seems obscure or uncertain!" Alas, the tongues of liberals in religion have, unfortunately, been too much tied in this matter in the past. The facts, however, do not warrant any such timidity or hesitancy. Intrinsically, Bible miracles need trouble us no more than marvels in a fairy tale. The child's mind is poetical enough to appreciate both rightly, if freely left to natural impulses.

The tongue of truth, informed by best scholarship, has more grace and power than the tongue of tradition. It is to be feared that, in many cases, the real trouble at this point does not come so much from the destructive results of biblical science as from spiritual indifference. The real difficulty is not that the text of the gospels has become so uncertain, but that the heart has become too worldly. Tongues are tied, not by fullness of knowledge, but by smallness of faith. A liberal in religion who loves Jesus as he ought, and no one else has any business in the Sunday-school, will find no serious obstacles, but rather important helps, in the discoveries of gospel criticism. No home can afford to ignore these invaluable aids to the best preparation for life.

The new scholarship enables us to make the life of Jesus more interesting and more powerful than ever before, for it helps us to find grace, beauty, and inspiration where never before seen. A brief reference to a few examples, chosen from the most perplexing parts of the gospels, will make this clear. The birth-stories are vastly more instructive, impressive, and even historical, when appreciated as poems than when read as prosaic reports of impossible prodigies. They grow up to symbolize the popular affection and reverence for a great character, and, as is always the case, they took their keynote from the life which they celebrated. A legend about Nero would not have emphasized mercy and kindness. The angelic choir in the Bethlehem-story sang of "good-will," because that was the key-note of Jesus's life.

These stories do, indeed, report truthfully and helpfully the spirit of his ministry, if not the incidents of his infancy. So used, they are documents of the greatest historic value. All this change in point of view and method of interpretation represents a great ethical gain. Dull of heart is the parent or Sunday-school teacher who cannot use this material in this finer manner to make Jesus more attractive and the moral law more authoritative.

The accounts of the temptation also easily lend themselves to these higher uses. The three instances respecting the wilderness, the high mountain, the pinnacle of the temple, are open windows through which we may look into the very heart of Jesus, as understood by his friends. In these words, we see dramatized the unselfishness, the self-mastery, the supreme spirituality, which his disciples found in Jesus. They are true reports of the impression which his character made upon man, if not photographs of incidents in his career. As such they have high historic veracity and great ethical values.

The story of the transfiguration is full of equally important instruction and inspiration. It is probably noted in a real occurrence: We have all seen the faces of our friends *shine* in their supreme moments. And the story, as a whole, is simply a pictorial representation of the conviction of the members of the early church that Mosaism and Prophetism (Moses and Elijah) were fading away before the greater truth and love of Jesus. Therefore, when taken as record and report of the quality and movement of early Christian faith, these words become, not only intrinsically historical, but supremely valuable as means of ethical instruction. They help us to understand the spiritual quality and personal influence of Jesus. This new use of them deepens the impression which Jesus makes upon the heart, so that our heart-life is developed and purified—the special task of Christian nurture in home and Sunday-school.

Even the resurrection legends, long so troublesome to many liberals, provide a clear testimony to Jesus's greatness and furnish real support to the immortal hope, when properly interpreted. The original faith —anterior to the cycle of sepulchre-legends which grew up later—was probably simply this: Jesus is risen from the underworld (from the *dead*, not "the grave"), and alive at God's right hand. This is its form as given in the opening chapter of the "Book of Acts." That is, the impression which Jesus had made upon his friends was so vast and so vital that it compelled them so to believe. And this faith, which rooted in his supreme spirituality (*not* in the sepulchre-legends afterwards produced), was, indeed, one of the creative factors of primitive Christianity. But in its operation we have, not the influence of a miracle (the reanimation of his body), but simply the inevitable continuance of the power of Jesus's life. In believing in him at God's right hand, they were paying tribute to his spiritual supremacy and yielding themselves to the leadership of his love. The scholars are right who claim that there would have been no Christianity had there been no belief in the resurrection of Jesus. But we must go back of the sepulchre-legends to find the reason for this. The original resurrection-belief was simply the power of his personality under a new form. What worked in and through it was his creative love; and here is new ethical material for parent and Sunday-school teacher. The love of the disciples for Jesus, inspired by his loving heart, took him out of the underworld and put him in heaven, because his heavenly life seemed to them deathless. No church could have been founded upon a *dead Christ*. The new life *in* God, which Jesus had given them, convinced them after his crucifixion that he must be *alive with God*.

When so explained, the story of the resurrection affords a greater testimony to his soul-power and presents a greater aid to belief in our own immortality than when read as a literal record of marvels wrought within the tomb. When we take this point of view, we easily escape the difficulties which inhere in the wonder-tales that cluster about the open sepulchre. They sprang up afterwards to give detail and habitation to the conviction which inevitably grew out of the deathless personality of Jesus.

Paul apparently knew nothing about these sepulchre-legends, being a witness to the resurrection as a seeing of Jesus in vision, a subjective experience; and this

spiritual revelation of Christ to him, he classed with the apostolic experiences,—a most significant fact.

The Pauline faith had no reference to the tomb or a reanimated body. He believed in Jesus as a triumphant *spirit,* who had conquered "Death" (not the *grave*), having victoriously ascended from the underworld, so that he now "sitteth on the right hand of God": precisely the view which we find in the Book of Acts, and evidently the primitive faith.

The wonder-tales which cluster about the tomb may root in some nucleus of fact, just as, in another way, Paul's faith evidently rests upon some peculiar experience, through which the mighty personal influence of Jesus operated. But whatever incident may have occurred in either case, now impossible and unnecessary to determine, it was the vast spiritual impressiveness of Jesus's life which compelled his friends to believe him as alive at God's right hand, and this conviction was the chief factor in the growth of the legendary details or poetical embellishments which afterwards sprang up.

If Jesus had been an insignificant man, they would have cherished no such faith, whatever prodigies may have occurred. But, on the other hand, if the body had been burned, instead of being buried, belief in his resurrection in its original form, victorious ascent from the underworld,—resurrection from *the dead,* not "the grave,"—would, in all probability have arisen. And by putting this new interpretation into the hands of the parent and the Sunday-school teacher, gospel criticism greatly aids the cause of spiritual culture. From this point of view, Jesus becomes a far more attractive and ethical figure. We thus increase the spiritual dynamics of the gospel-page.

What we greatly need, and what religious scholarship seeks to find, is an explanation of the problem, which keeps reason free and which also honors the sanctities of natural laws, while at the same time paying loving tribute to the spiritual greatness of Jesus. The explanation here offered sets aside none of his teachings and lessens none of our hopes; but it at the same time clothes him with new beauty and enables us to accept modern science without reservation. And this general view is everywhere gaining ground, even among devout churchmen; and the proof that it is not destructive of religion is the fact that those who accept it, feel that they have made thereby a spiritual gain: Jesus seems no less but more lovable and heaven no less but more certain.

These are a few briefly outlined illustrations of the better uses to which even the most difficult passages in the gospels may be put, when we occupy the vantage ground of reverent scholarship, in our treatment of the life of Jesus in the home and the Sunday-school. Divesting the gospel-page of the miraculous increases its spiritual values, *provided* the real truth in it is presented with skill and enthusiasm. Stripping what is mystical from Jesus multiplies his power, *provided* the spirit of his life is actually conveyed by our instruction. The simply human but really divine Jesus is a greater help to Christian Nurture than the ancient dogma about him, *provided* the life is taught in love and put deeply into human hearts to make them loving, by the force of his personality and our affection for him.

As the task of religious training is to convey and cultivate the spirit of Jesus, that spirit must be ours, if we communicate it. We cannot impart what we do not possess. We cannot warm hearts, unless we ourselves are on fire. We cannot make children disciples of Jesus, unless we ourselves love him. To give him a high place in the home and the Sunday-school, that his spirit may adequately prepare young people for life, he must occupy a supreme place in our own hearts. The Christian Nurture of others depends upon the spirit of Christ in us.

And although modern conditions of human life are so radically unlike those in Palestine two thousand years ago, nevertheless the basic problems are the same. The tenderness of Jesus that then blessed the children is now needed in every parental heart. The purity that then won a Mary from sin is now needed to keep us from evil. The ethical heroism that then condemned Scribe and Pharisee is now needed to conquer greed and cruelty. The wondrous love that then captivated Peter is now needed to move us to service and sacrifice. Sunshine can never be outgrown. So, too, the love that was in Jesus can never cease to be the most effective motive in human life. And to provide the young with this divine power is the glorious opportunity and the sublime task of both the home and the Sunday-school, which must labor and more zealously coöperate if future generations are to have the moral worth and spiritual power that will be needed for the solution and mastery of the problems of civilization that are even now upon us, and that will tax the keenest mind and the clearest conscience.

JOSEPH H. CROOKER.

Social Duties*

Churches and Sunday-schools are now turning to the systematic study and discussion of the social aspects of the Christian religion. For this purpose there is a need of text-books, and the text-books have begun to evolve. Dr. Henderson contributes such a popular guide to inform the judgment about duties in relation to the family, to workingmen, to the conditions of rural and urban life, municipal government, charities, corporations, international relations.

It is a book well adapted to class use since it starts the questions, gives leading points of view, initiates discussion and furnishes references to fuller treatments of the matter. Dr. Henderson in his own suggestions keeps from the doctrinaire attitude and preserves the spirit of open-minded inquiry with discriminating observation. The value of any text-book can only be ascertained by the actual use of it, but this one, coming as it does from an accomplished teacher, may be confidently expected to prove its usefulness.

Our Sunday-schools do not hold the youths who were interested enough as boys. They are at an age when independent moral judgments begin to be formed, but at an age that resists direct personal consideration of the moral life. Can there be a better means of shaping their moral convictions than to direct attention to the duties of the full social relations which await them as members of the community? The programme of study offered by Dr. Henderson's book may help to preserve the association of young men with the churches.

FRANCIS A. CHRISTIE.

Meadville Theological School.

*Social Duties From the Christian Point of View. A Textbook for the Study of Social Problems. By Charles Richmond Henderson. Pp. xiii, 332. Chicago: The University of Chicago Press.

THE HOME

Helps to High Living

SUN.—The touch of duty wakes the sleeping, unused powers in the human soul.

MON.—The greatest and most worthy courage does not consist in the absence of fears; it comes from the control of fears.

TUES.—All the wealth of rich experience the world has earned and won is laid up for us, to be drawn upon and freely used as we desire.

WED.—The prudent person is the one who provides against repentance and remorse by guarding well the door of life through which they make their silent and unwelcome entrance.

THURS.—The man or woman who is genuinely large of soul may calmly move along through life untroubled by the stings and worries or the little misconceptions and vexations of the world.

FRI.—It takes whatever godlike there may be about us to make us rejoice at the successes others have.

SAT.—Service is the second and perhaps the greatest word of love.

THE STUDY TABLE

How Boys Learn to Be Kings

Little boys who expect to be kings and emperors when they grow up have a hard time of it. Many other children who think that they have to study hard would deem their lot an easy one if they knew what little princes have to go through in order to be prepared to take their places in the world when they grow up.

First of all, they have to learn many languages, at least four or five, and this before they are six years old; for they must be able to converse in the tongue of the guests who come to their court, not only with kings and princes, but also with ambassadors and foreign ministers and commanders of foreign vessels.

Besides they must learn a lot of history—the history of their own land and that of foreign lands. And they must know why wars are fought, and how they can be avoided; and, as they may be going to make history themselves, they must surely know as perfectly as possible how it is made. They must, of course, know what laws are for, and whether these laws are good or bad.

But studying is not the hardest thing for a little prince. He is not allowed to be naughty like other children, because whatever he does is of so much importance; and sometimes this is pretty hard.

The present King of Italy found this out when he was still very little—then they used to call him the Prince of Naples. The queen used to let other little boys come and play with him, and of course he liked to have his own way just as does any little boy. His mother did not like this at all. She wanted him to be more polite than any of the other children, and to give up readily, and she never, never wanted the other boys to yield to him merely because he was the Prince Royal. And this meant that he could never insist upon having his own way at all, unless the other boys let him have it of their own accord.

One day the Prince of Naples got into a real quarrel with one of his little playmates. The other boy said he did not think it was fair for him to insist upon having his way, and it made no difference who he was, because the queen wanted them to play fair.

Then the Prince of Naples got just as angry as a little American boy might get when playing with the boys in his "crowd," and he said:

"I don't care! You can have your own way now, but when I'm grown up and get to be king I'll have your head cut off."

Of course there was always some grown-up person around when the children played, to see that they kept out of harm, for if anything had happened to the Prince Royal it would have been a terrible thing. The prince's governor was present; he overheard this remark, and repeated it to King Humbert and Queen Margaret.

Then the king and the queen sent for the Prince of Naples, and they talked to him very seriously. They told him that he should never, never, never dare to say such a thing again, and that he should not imagine that when he was grown he could cut people's heads off if they did not do as he liked. But this was not enough. They kept him three days on bread and water in a dark room, and told him to think it over, and also to make up his mind firmly that he would never, never, never think or say such a thing again.

Now this is the story as they used to tell it to me when I was a child in Italy, and I used to think that the poor little prince had a very hard time; and I suppose when American children hear about it they will think so, too. Of course the reason royal children have to be so careful in their behavior is that every one knows what they do, and if they are naughty and impolite it reflects upon the whole nation. All children should remember that it reflects upon *their* nation, too, if they are rude and ignorant, even if every one does not know about it. For all of us, little and big, can contribute to the building up of the reputation of a nation.—*Lisi Cipriani, in Children's Magazine.*

THE THRUSH

Sweetly, thou silver-throated thrush,
Fashion a song for me.
Out of the western air of balm,
Sing from the birchen tree.

The gray hawk roams the under sky;
Fear no shadowing wing.
The winds shall tell us of his flight:
Leap to the light and sing.

The twig scarce bends beneath thy weight—
Now is thy strain divine.
Joys embalmed of a thousand springs
Flow from that heart of thine.

Thy bosom swells with budding notes;
Let them blossom and throng
Till earth and sky and sea are naught,
Vanished into thy song.

And now the eve, for day hath closed
Westward her golden door,
And thou shalt dream of thy still mate
Guarding the fledglings four.

For winds breathe low, and from the east
Shadows of night are sent
To give thee and thy dear ones sleep
While faithful stars draw nigh and peep
Under the purple tent.

—*Stanley Hubbard, in the Outlook.*

The earth to the songs of the poet
Resounds in a deathless tune,
Though hearts be upon or below it—
Though the Winter be here or the June.
Of the numberless songs that are ringing,
Let the cadence of one song flow
For the April's fled and the living and dead—
The friends of the Long Ago.

—*Will T. Hale.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company

Abraham Lincoln Centre

$2.00 PER ANNUM

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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do good is my Religion."

A HEALTH DAY IN PRACTICE.

On May 12th, 100,000 pupils of the Boston public schools observed "Health Day" for the first time along the lines suggested last year by Professor Bocock, of the University of Georgia. The services of the occasion were planned by Dr. Thomas F. Harrington, director of the Department of Hygiene, who has devised this means of impressing the children's mind with the importance of health and of right living as an indispensable condition of health.

Since Dr. Harrington became medical director of the public schools in 1907, he has introduced several radical changes. Thus, for instance, a force of thirty-nve nurses is employed not only to discover incipient cases of disease, but to study the physical requirements of the pupils and to educate teachers and parents in the best ways of insuring health in order that disease may be avoided. Each year one or two essential principles of health have been singled out for special emphasis. During the school year just closed, for example, the two things, particularly drilled into the pupils' minds were correct standing and walking. Next year, the emphasis may be placed on right breathing. But every year hereafter, one whole day in May is to be given to the entire subject of health.

This year's initial observance of Health Day aroused great interest both in pupils and parents. All the physicians connected with the schools, as well as outside doctors and many teachers, assisted in the services. In the primary grades, the small pupils were told in simple language of the importance of cleanliness and sunshine, how to care for the teeth, how to eat and drink, how to stand and sit and walk. Many of these talks were given additional point by being delivered in the open air of the school yard or of some park near the school.

The older children of the intermediate grades were shown why fresh air, sunshine, bathing, clean food, correct posture, and bodily righteousness are factors of such great importance. In the upper grades of the grammar schools many of the pupils had prepared compositions on health subjects. The relation of good habits and wholesome conditions to morals and character was brought out in some of these essays. The members of the graduating classes in every grammar school were assembled in the school halls and told of the value of health in present-day industrial life. They were shown the necessity of exercise and proper recreation as well as their direct relationship to physical and mental development.

In the high schools Boston physicians explained the value and cost of health, and its bearing on athletics, on class standing, and on all life. The reasons for physical training and military drills were given, while teachers of physiology and hygiene presented charts illustrating the prevalence of disease and the advantages of health. The work of the Board of Health and of the anti-tuberculosis crusaders was described in some of these schools.

Another plan of far-reaching promise to the boys and girls of Boston has also been originated by Dr. Harrington, and will be put in operation for the first time this summer. It provides for a continuance of athletic supervision during the summer months. A series of games has been arranged that will be open to all boys and girls in Boston. These games will include classified events for all conditions and classes and will be so graded that even crippled children will have a chance to compete. The games are to be conducted by wards and districts and are intended to arouse the loyal partisanship that similar contests arouse among the colleges. The prizes will be awarded in such a way that more credit is placed upon general excellence and development than upon more spectacular feats of skill and strength. The greatest benefit to the greatest number and the stimulation of beneficial rivalry among the children of different districts are the aims in view. Both Health Day and this all-year supervision of school athletics exemplify the gradual trend from medical inspection to hygienic direction. —*From the World's Work.*

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Program of the Twenty-third Meeting, to be held at Chicago, Ill., September 27-30, 1909. The Meetings will be held in the Fine Arts Building, Michigan Boulevard

MONDAY EVENING.

P. M.
8.00 Conference sermon by Rev. U. G. B. PIERCE, Washington, D. C.

TUESDAY MORNING.

A. M.
9.30 Devotional Service.
9.40 Address by the Vice-President, Hon. GEORGE E. ADAMS, Chicago, Ill.
10.00 Election of Assistant Secretaries and Appointment of Committees.
10.15 Report of the Council, by the Chairman, Rev. PAUL REVERE FROTHINGHAM, Boston, Mass.
10.40 Address by the Secretary of the American Unitarian Association, Rev. LEWIS G. WILSON, Boston, Mass.
11.00 Address by President of the National Alliance of Unitarian Women, Miss EMMA C. LOW, New York, N. Y.
11.15 Address by the President of the National Young People's Religious Union, Rev. HENRY HALLAM SAUNDERSON, Cambridge, Mass.
11.25 Address by the President of the Unitarian Fellowship for Social Justice, Rev. JOHN HAYNES HOLMES, New York, N. Y.
11.35 Address by President of the Unitarian Temperance Society, Rev. JOSEPH H. CROOKER, D. D., Roslindale, Mass.
11.55 Greetings, Dr. EMIL G. HIRSCH, of Sinai Congregation, Chicago, Ill.
12.10 Greetings from the British and Foreign Unitarian Association and from the British Unitarian National Conference, Rev. H. D. ROBERTS, Liverpool, England.
Greetings.
Introduction of New Business.

P. M.
1.00 Recess.

TUESDAY AFTERNOON.

P. M.
2.00 Meeting of the National Young People's Religious Union. General Subject, The New Generation of Unitarians. Addresses by the President, Rev. HENRY HALLAM SAUNDERSON, and others.
3.15 Meeting of the Unitarian Fellowship for Social Justice.
4.00-6.00 Reception to the National Conference by the National Alliance in the Art Institute of Chicago, Michigan Boulevard.

TUESDAY EVENING.

P. M.
8.00 Unitarian Sunday-School Society. General Subject, Religion and Education. In charge of Rev. EDWARD A. HORTON, President, Boston, Mass. Addresses by the President, by Prof. WILLIAM H. CARRUTH, Lawrence Kan., Rev. MINOT O. SIMONS, Cleveland, Ohio, and others.

WEDNESDAY MORNING.

A. M.
9.30 Devotional Service.
CHURCH PROGRESS BY MAGNIFYING THE USE OF
9.40 1. Worship. Rev. HENRY WILDER FOOTE, Ann Arbor, Mich.
10.00 2. Preaching. Rev. RICHARD W. BOYNTON, Buffalo, N. Y.
10.20 3. Pastoral Office.
10.40 4. Activities in a Country Town. Rev. JOSEPH N. PARDEE, Bolton, Mass.
11.00 Discussion.
Introduction of New Business.

P. M.
1.00 Recess.

WEDNESDAY AFTERNOON.

Sight-seeing Automobiles will be available to take the delegates to the points of greatest interest in the city, concluding the tour at Lincoln Centre where the company will be received by Jenkin Lloyd Jones and his staff. Delegates especially interested in Settlement Work, to the number of sixty, in place of this trip can lunch at the Hull House Cafe and see the work there. Mr. Jones will arrange to meet them there with Miss Jane Addams, and then escort them to Lincoln Centre.

WEDNESDAY EVENING.

P. M.
8.00 Devotional Service.
RELIGION AND SOCIOLOGY.
8.10 *Rev. ROBERT J. CAMPBELL, D. D., City Temple, London, England.
8.55 Rev. EDWARD CUMMINGS, Boston, Mass.
9.20 Mr. RAYMOND ROBBINS, Chicago, Ill.

THURSDAY MORNING.

A. M.
9.30 Devotional Service.
HISTORY AND DEVELOPMENT OF UNITARIANISM.
1. As to its Motives.
9.40 Rev. WILLIAM C. GANNETT, D. D., Rochester, N. Y.
10.00 Rev. CHARLES E. ST. JOHN, Philadelphia, Pa.
2. As to its Organization and Administration.
10.20 Rev. SAMUEL A. ELIOT, D. D., President of the American Unitarian Association.
* This speaker is expected.
10.40 Rev. FRANKLIN C. SOUTHWORTH, President of Meadville Theological Seminary.
11.00 Discussion.
Open Conference.

P. M.
1.00 Adjournment.

THURSDAY AFTERNOON.

P. M.
1.30 Alliance Luncheon, Ball-room of the Chicago Beach Hotel, followed by the Meeting of the National Alliance of Unitarian Women. All women in attendance on the Conference are invited.
1.30 Laymen's Luncheon. The laymen attending the Conference will be the guests of a Committee of Chicago laymen at a downtown club. Following the luncheon will be a Laymen's Meeting for the discussion of Parish Administration and the Laymen's Interests. The program will be in charge of a committee, the chairman of which will be Hon. GEORGE HUTCHINSON, Newton, Mass.
1.30 Ministers' Luncheon. The Ministers attending the Conference will be the guests of Rev. Jenkin Lloyd Jones at Lincoln Centre. Following the luncheon will be a "Ministers only" meeting in charge of a committee, the chairman of which will be Rev. JOHN W. DAY, of St. Louis, Mo.

THURSDAY EVENING.

P. M.
8.00 Devotional Service.
8.10 Platform Meeting.
Rev. SAMUEL M. CROTHERS, D. D., Cambridge, Mass.
Rev. ROBERT COLLYER, D. D., New York, N. Y., and others.

ANNOUNCEMENTS.

The Headquarters will be established at the Chicago Beach Hotel, reached by express trains on the Illinois Central Railway in ten minutes from the Van Buren Street Station, Michigan Boulevard, nearly opposite the Fine Arts Building. The ample parlors and piazzas of the Headquarters Hotel, on the border of Lake Michigan, will enable all in attendance to enjoy the rare opportunities for social reunions for which the National Conference has been celebrated since its beginning. In the vicinity are several hotels also on the American plan, each of which will gladly receive delegates up to its full capacity. In the vicinity of the Fine Arts Building, up town, all the hotels are on the European plan, and these will meet especially well the needs of those who desire either the most sumptuous or the most economical entertainment. All are within easy reach of the Chicago Beach Hotel. The service on the Illinois Central Railway is so constant that one need rarely consult the time card. In selecting one's hotel, he should write the hotel for a booklet, study its situation and rates with reference to his own particular needs. Reservations should be secured as early as possible if one is especially desirous of being at the Chicago Beach Hotel, because the accommodations are limited. Whereas few cities would present more serious difficulties in arranging for a National Conference, on the other hand few cities could present more features contributing in so marked a degree to the inspiration and delight of those who attend this first meeting in the Central West.

Since two-cent rates have been made on the railroads, excursion rates can be secured only at conventions where at least one thousand delegates have bought tickets. Consequently, no reduced rates can be had for the Conference. Rates to Chicago from Boston are $19, $20, and $22, according to route. Sleeping-car berth, $5.50. Guests for the Chicago Beach Hotel and hotels in that vicinity, arriving on the Illinois Central, Big Four, or Michigan Central, can have trunks checked to Hyde Park, and leave at that station within a short distance of the hotels. Trains from Van Buren Station to Chicago Beach Hotel every ten minutes.

The reception to the Conference by the National Alliance is to be held, by the courtesy of the Directors, in the Art Institute of Chicago, nearly opposite the Fine Arts Building, in which the sessions of the Conference are held. This Institute shelters the largest art school in the world as well as one of the finest art collections in America.

As in the past, ushers will open the doors only at the conclusion of each address to permit entrance to the hall. One of the assistant secretaries will touch a bell of warning one minute before the expiration of the speaker's time. The final bell will ring one minute later.

Copies of this program can be had by application to Richard C. Humphreys, 272 Congress Street, Boston, Mass. They can also be found in the Social Room at 25 Beacon Street, Boston, Mass., and at the various departmental headquarters in New York, Chicago, etc. The Secretary, Rev. Walter F. Greenman, 684 Astor Street, Milwaukee, Wis., will be glad to answer any inquiries. His address during July and August will be Lunenburg, Mass., R. F. D. 1.

In addition to the hotel rates sent on application, for one dollar a day board and rooms can be had in the vicinity of Lincoln Centre at the following places: 168, 174, 198 Oakwood Boulevard. Additional information, if needed in this line, will be published in the "Register."

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